ETHICS AND POLITICS IN THE BEHAVIOR OF IMAM 'ALI (A.S)
(The viewpoint of Imam Khomeini)

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ABSTRACT

Agreeing to the Muslim researchers, ethics includes all human mannerisms are shaped either by inheritance or environment & constitute one's personality through influencing his/her practices, behaviors, modes of thinking and speech. Both words belong to the attitude and welfare of society. The author has honour to introduce the system of willayat Faqih in the University of Sindh Jamshoro Pakistan and awarded the degree of Doctorate on this system.

This topic is thought provoking for understanding the ethics and politics he has to go through the symbol which consist all these imagines. It is f`act that we cannot understand and know that the life of Hazrat Ali was fully of sorrows and he was the dispenser of difficulties actually in last time Imam Khomeni adopted it and his revolution is result of these struggles. Imam Khomeini learned these from the life of Hazrat Ali (A.S). We can say that He was the real follower of Imam Ali that after taking over the Charge of Government He used to reside in simple home in Tehran.

The author has visited that during his visit to Islamic Republic of Iran. Imam Khomeini introduced a system of Islamic Government and righteous political system. We can say that this perfect follow of ethics and political behaviour of Ali (A.S)

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INTRODUCTION

Raghib in his Mufradat al-Qur'an says that although the two terms "*Khalq*" (creation) and "*Khulq*" (human traits) are identical, but the former refers to apparent configurations which are observable with naked eyes, whereas the latter refers to the internal characteristics of a person which can only observed with the hearts. (i) As per Arabic dictionary there are lots of meanings of politics these are as follows:

I.e. System, look after of the matters, planning of state, leadership, techniques, diplomacy, policy and statues of world foundation. (ii)

Due to that it is in Hadith that "whosoever bears good politics you should follow him" (iii)

As the bodies of all human beings are different in terms of their beauty and ugliness, souls are also different in that some are good and some are inhuman. In the final analysis, the structure of human body depends on the superhuman rules of creation, whereas traits and attitudes are mostly learned and formed through hardships.

Ibn Miskaweh in his book *Taharat ul-A'raq* writes, "*Khulq* is one of the characteristics of human self which draws man to carry out his daily affairs without any thinking. Regarding politics and planning of state as well as leadership Hazrat Ali a.s said "o. People amongst you who has plenty of knowledge regarding commands of his Lord is right to rule

because this is not a rank but it is trust of Almighty Allah which will not be handed over to lunatic or ignorant" (iv)

Further in this regard hazrat Ali had written to his Governor Usban s/o Hunaif when he accepted the invitation of wealthy in which bagger deprived and rich invited. Hazrat Ali (a.s) wrote him with full anger that every follower has a Imam (leader) whom he follows and from whose knowledge he takes light. The Imam asked him to realise that his leader (viz. Imam Ali) has contented himself with shabby pieces of cloths out of the world and two loaves for his meal. Realizing the inability of him, Imam Ali asked him to support him in piety, exertion, chastity and uprightness. Finally, the Imam described his ascetic attitude towards the world by saying that he has not taken anything from the world. (v)

Similarly Ayatullah khomeni said that "any Jurist who acts dictatorially will be dismissed from guardianship, because leadership in the divine religions including Islam is not in itself something grant to make man proud and self-conceited."(vi) Further he said "the Qualities and attributes required in the Head of a Government can be deduced from Islamic thought and teachings, besides the general attribute required of Leader in any other setup, the Head of Islamic Government must Necessarily be thoroughly versal in Islamic Jurisprudence and be of balanced (adil) Disposition"(vii)

I would like to quote the piece of sermon three of Nahjul Balagha (the path of eloquence) regarding the leadership which is sub meaning of politics in which the commander of Believers stated that "By Him who split the grain and created living beings if people had not come to me and supported had no exhausted the argument and if there had been no Pledge of Allah with the learned to the effect that they should not acquiesce in the

gluttony of the oppressor and the hunger of the oppressed I would have cast the rope on its own shoulders and would have given the last one" (viii)
The point view of Imam Khomeini is similarly that is manifests in his speeches as under "man's degradation and fall is due to deprivation of his rights and his submission to other human beings therefore man must rise against these fetters and changes of bondage and to challenges those who invite us to servitude"(ix) Imam Ali (a.s) has given more importance to ethics and politics while Imam Khomeini's motive was also same that is why he said after returning from France "I have often declared that I have entered in No Brother-hood pact with anyone regardless of their positions or status the frame work for my friendship lies in the honesty and veracity of each individuals God Knows that I do not consider myself entitled to any immunity right and privilege if I commits err I am ready to be taken task"(x)
Mola Ali a.s always afraid from Almighty Allah and in the field of battle he used to show his provess due to that Hazrat Umar said "I have astonished life of Ali he is smiling in war and weeping in temple while supplicating to Almighty Allah" it is further fact that when it was asked from Ali a.s": have you seen Almighty Allah? Then He replied: "I never worship whom I did not see" and then he further said "I have never seen anything but before and after upper and below I have seen Almighty Allah.(xi) Same position of Imam Khomeni he said "the universe is presence before Almighty Allah so do not sin in the presence of God fear none but God and put your trust only On God."(xii)
It is real fact that Prophet S.a.w advice to Ali "o Ali: the kernel of wisdom is fear from Allah and whosoever is afraid from Him all things fear from whom and whosoever does not fear from Allah he timid from all creatures."

Imam Khomeini has perfectly followed this advice due to That he has said we not afraid from America or other cruel if the taking rights from cruel to innocents is dictatorship then we are large dictators of world and after establishment of revolutionary Government of Islamic Republic of Iran it was famous slogan of Islamic Government of Iran neither Russia nor America but super power is Allah. It is also famous event that when America felt that this revolutionary Government dislike us they tried to enhance cooperation and collaboration with them that is why they sent emissaries to Tehran headed by Mag for lain special Assistant of Ex US President when He arrived Maherabad Airport asked the security officials to meet me with Imam Khomeni I have brought for him Bible and friendship cake we like to enhance cooperation with your country.

When Ayatullah Khomeini come to know he replied we have no need of their help Bible and cake we have Quran and Ahlbait I do not like to meet him this view is According to Quran that Christians and Jews will never friend you except you believe on their religion that is why Imam Khomeini regretted to meet them and said “ he is our Guest according to saying of prophet (s.a.w) respect your guests even they were pagans” you treat them very well at the time of returning without meeting with the supreme leader emissary said even Russia is our enemy if I would go there soviet president would have say warmly welcome to me but this leader’s wonderful behaviour shows he not like to meet us.

If we deeply study the Quran there is precedent of real monotheist Government of Hazrat solemn when gifts of polytheist Government received he regretted to receive and Queen of Saba Already decided if he is Realist or Representative of Allah Then he will never accept it because corrupt will be

pleased on gifts"(xiii) Hazrat Ali (a.s) advice his son "O my son; be assistant of oppressed and quarrelled with cruel."(xiv)This is also followed by Ayatullah Khomeini because he said in his speech "we are neither Cruel nor we tolerate cruel."(xv)

Political behavior

Imam 'Ali' ('a) on the political domain and that of state administration can be stated in three different fields the first is that of people and society, development of society as lying on shoulders of political regime."(xvi)

That correcting and improving the status of citizens with in human dimension possible through Justice could bring about an incomparable degree of development in all countries.

Second field is political Imam Ali held that Justice guarantees the continuing of power and nothing safeguard states as much as justice, third field relates to political elite of state person the politically freedom of Imam Ali's opponents is based upon three major reasons which arises from the principles of Justice firstly one cannot be punished before crime has been committed."(xvii)

That nobody can be arrested or their freedom restricted merely on the grounds that they might commit criminal acts secondly suspect cannot be serve the basis with respect of reacting to political opponents and dissidents since they are individual human beings with their own human rights taking action based on suspect is principally an act of cruelty and thereby injustice.

Thirdly stirring fear and panic among dissidents and opponents is an act of injustice and cruelty since the prime responsibility of state is to promote security throughout the society."(xviii)

Important issue in Imam Ali's political thought is the frame work of freedom on the opposition it appears that the limits of

theatrical and practical methodology of Imam Ali that is maintaining security through the society.

The rules laid-down by Imam Ali (a.s) regarding human rights seems to be better and more useful as compare to the UN Declaration of Human Rights. It is fact that George Jordac has accepted it that “we may say briefly that from point of view of their purport there is no difference between the rules laid-down by Hazrat Ali regarding human Rights and the character of the united Nations, he further added that there is no chapter 5 of the U.N Which is not running parallel to the rules laid-down by Ali. In fact better and more useful things are found in the instructions given by him. The difference between the two sets of rules is due to the following four reasons:

1. The charter of U.N was drafted by thousands of Intellectuals belongs to almost all the countries of the world whereas the Alavi rules enunciated by only one person viz.Ali s/o Abutalib.
2. Ali Arrived in this world 1400 years ago
3. Those who drafted U.N charter or in fact collected the requisite material for it indulged in too much extravagant talk and self-praise and boasted as world was in debated them on this account. On the contrary Ali showed humility before God and was modest before the people. He did not seek greatness or superiority.
4. This is more important than the three above that many nations out of those participated in the U.N declaration of Human rights and endorsed it. violated this and started armed conflicts to nullify and destroy it, but wherever Ali placed his foot, and whenever he said anything or unsheathed his sword, he did so to collapse tyranny and

> oppression and leveled the ground to march forward on the path of truth and Justice." (xix)

According Imam Khomeini, the war between these two modes of thinking in the Muslim world obtains meaning and commences only when the discrimination between these two standpoints is drawn. In this regard, he says: "Making clear this truth, which is not possible in a school and belief-system of two contradictory and opposite thoughts, is among the very important political obligations."
"The war between the barefooted and the indolent affluent has begun." (xx)
"I kiss the hands and arms of all the dear people who, thought the world, are shouldering the burden of jihad for the sake of God and improving the honor of Muslims." (xxi)

Grand Islamic Organization

One of the fundamental concepts of Imam Khomeini's political thought is the grand Islamic organization necessary for the realization of the superior principles of the pure Muhammad an Islam, and determination in confronting the West and Colonialism. In the view of Imam Khomeini, initially, the said organization is to be conferred under the name, "Party of the Downtrodden," which in concentrate expresses the lack of power and authority in different levels. Today, the world is in need of the culture of the pure Muhammadan Islam. In a grand Islamic organization, the Muslims will destroy the prosperity, sustenance and luster of the Red and White Houses, Today, Khomeini has opened his bosom and breast for the bullets of calamity and difficult events and in facing all the cannons and missiles of the enemies, and similarly, all the lovers of martyrdom are counting days for comprehending (attaining) martyrdom.

<u>Unity and formation of the grand Islamic ummah</u>

One of the basic foundations of Imam Khomeini’s political thought is the unity and configuration of the “Islamic Ummah” or “Grand Ummah” to which he pays attention in a historical process. He believes that the great objective of the Holy Prophet (pbuh) as well as Imam Ali (a.s) has been the forging of unity within the Muslim Ummah as well as human beings.

Unity of the Islamic world

The mechanism for the realization of unity and formation of the Islamic Ummah is only possible through gathering under the flag of Islamic monotheism and adhering to the Qur'an and behavior of Imam Ali (a.s). This is one of the facets of Islamic thought, which is realizable not on account of environmental pressures such as imposition of rulers, territorial and economic interests, concentrations etc. but due to its ideological strengthening. Imam Khomeini distinguishes this attitude and mindset, which is far from any kind of personal or class interests, from the national interests, applying it to the whole worked.

We are saying you to be united and the Muslims to be united; neither do we have relations with them nor do we have relations with you. We have relations with all and treat you all equally. All Muslims provided, they observe the laws of Islam, are dear for us. The Islamic nation: Turkish, Arab, and non-Arab, from Africa, from America and everywhere are dear for us.

Obstacles to unity

We have said that there are three main trends opposing, undermining and discouragement unity: racism, sectarianism and nationalism. The lmam believes that the traces of racism in the history of Islamic civilization go back to the Umayyad's, who promote a type of Arabism. In the contemporary period we encounter another type of racism, which has been the common product of Western conspiracies, on one hand, and the assistance of internal factors, on the other hand. Finally, it resulted in the dismemberment of the Ottoman Empire, which has been the manifestation of Muslim state and civilization.

In his opinion, racism in the Muslim world is nothing but implications and plots of the West in tackling Islam because

racism, which inspires selfish sense of superiority, is significantly repugnant to the Islamic principles of classlessness and equality of human being. One great deceitfulness, which has come from the West, and has prejudiced, allured or threatened the Muslim states, can be seen by us in their press. We can see in the statements of their misinformation (materials); from the radios can be heard that important thing that has worried the Muslim states and keeps them away from the shelter of the Holy Qur'an the issue of "racism". "This Turkish race must recite their prayers in Turkish! This Iranian race must adopt its own alphabet! The Aryan race must rule and not Islam! The Turkish race must rule and not Islam!" This racism, which is growing and growing among the gentlemen, and which they are aggravated such that we have to see where it will end up, is a childish matter.

According to Imam Khomeini, the most severe and effective weapon in creating conflict and division among the Muslims is sectarianism. The function of colonialism and the enemies of Islam have always been the dividing Muslim nations and the creating of various groups, territories and sects. Along this line, we acted very successfully so much so that nowadays we witness the existence of numerous and various governments, territories and sects.

In looking for the solution to this problem, only two ways can be observed; first is unity and then freedom from the superpowers.

All Muslims constitute a single body. Everyone in his own environment with any existing government and any existing sect in his own environment must be independent.

But how could it be possible to resolve the existing reality of the discrepancy of sects and the lofty ideal of Islamic unity? Imam Khomeini believes that the Muslims must move toward unity on

the basis of their religious commonalities." Due to that Imam Khomeini suggested to all the Muslims to celebrate birth anniversary of Holy Prophet (pbuh) jointly and selected to the 12 Rabul awal to 17th Rabiul awal as "week of unity of Muslims although according to Sunni sect the birth date of Holy Prophet (pbuh) is 12 and in view of shiaism that is 17.The following ethics which are explicit in the path of eloquence refer all these in following sequence as under.

1- The journey and the pure mysticism

2 - Analysis on virtue and its types

3 - Moral virtues, vices Sexual morality issues

4 - Prayer and its educational effects

5 - The world and the secularists and the necessity to learn from the past in Imam Ali's words

6- Matrimony ethics and family management, educational status of the household, family and moral relationship

8 - Islamic education, religious discipline, human role models and disciplinary and their effects

9 -The woman's personality, women role in religious upbringing, the religious

10 -discipline's factors and obstacles, Moral and social security

11- Prejudice and its vice effects, Simplicity& Life style

12 -Human honor and dignity, happiness and perfection

13 -The ruler's duty in ethics growth and raising the society

14 -Secularism, arrogance and selfishness.

Imam Khomeini has also discussed the mysticism and it is obvious from his poetry that he was not merely scholar but besides this he was practise mysticism and meta physics, His simplicity shows from his famous saying that "if they call me a servant that is better than being called a leader leadership is a

not what a matter; what matter is service Islam has made it necessary for us to serve”. (xxii)

Political thought of Imam Khomeini with his famous statement contained in his religious-political testimony: “You have to be heading toward the single Islamic state with free and independent republics.”

Taking into account the innovativeness and uniqueness of this idea in the Islamic political thought as well as the reality that the selected terminologies and peculiar condition of its substance which is the combination of unity and diversity, it is mandatory to study some of the characteristics of his way of thinking so that the motivation for arriving at the mentioned idea will be cleared as much as possible.

The first characteristic way of thinking of Imam Khomeini in the area of socio-political theorizing is its density and multidimensionality. According to thinking of this way, many elements that arc sometimes (seemingly) contradictory or conflicting, incompatible or with different frameworks find concordance, compatibility and unity with each other in the end. Courage and audacity in stating new ideas is another characteristic of Imam Khomeini’s way of thinking, which can be examined in relation to the first feature.

While being faithful to the traditions, he is one of the trendsetters in the world of ideas. At times, he commenced the unification of traditionalism and innovativeness with such sophistication that makes it seemingly extraordinary. Another characteristic of Imam Khomeini’s socio-political mindset is Realism, which has been the product of dynamic presence in the arena of theory.”

Imam Khomeini states in His book “Islamic Government “there is an our whelming proof that the Infallible Imam have appointed the

Religious scholars to dispense justice and administer state in view of this advice of Imam it is incumbent for all the Muslims to follow the orders of Imam in this respect.”(xxiii)

Hazrat Ali said in the last of old testament five sentences which I like a lot I daily study this early morning “the savant without action is like an evil and unjust king is like a froon the wealth which is not beneficial for hereafter is nothing else and the bagger going to door of enrich is like a dog.”

Imam Khomeni in this view point not prostrate before the shah and his disciples even proclaimed the war against the dictators while from his maturity he was pious and used to perform prayer of night regularly

In the last I would like to inform the audience that the first person in the centuries is Imam Khomeini, who has succeeded in establishing Islamic Government on the basis of fully skilled Jurist selected as wali faqih.

CONCLUSION

The ethics and politics in the behaviour of Hazrat Ali (a.s) is sample for all empires specially his these instructions which was drafted by him in the Letter of Malik Ashtar nakhai when he sent him as a governor of Egypt in which He instructed him essential points for example to avoid from those miserliness, cowardice, and greedy these are different qualities but they are common in having an incorrect idea about Allah.”(xxiv)

Ayatollah Khomeini(r.a) framed committee of erudite in the different sphere of Islamic Government to control and look after the activities of official and implement the Islamic law over through the country because he was care ful from these statues then ordered to the whole nation to adopt it
In the last of this I feel please to inform your honour to the Report of United nation in 2002 they suggested all the Muslims heads of state to follow the footsteps of Hazrat Ali 4th Orthodox Caliph of Muslim because initially he was adopt and implement law himself then orders to others that is why they
Suggested us refer jang of London 31 October 2002 While the Government of Iran is already follow this Personality." (xxv)

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